

## Reconstruction of Moral Philosophy as a Way of Salvation in the Middle of Contemporary Ethical Thought

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### Abstract

*The aims of this research are (1) to know the response of moral philosophy to contemporary ethical thinking (2) to know the position and response of moral philosophy to contemporary ethical thinking (3) to know the solutions to contemporary problems. The type of research used in this research is qualitative research. This study uses a library study approach because it collects data from books, journals, the internet, or other written literature as a basis for writing. The results of this study indicate that: (1) the response of moral philosophy to contemporary ethical thinking is that the study of morality and ethics has the same goal but has differences in terms of defining its goals. Ethics as part of philosophy bases its theory on relative logic while moral philosophy bases it on transcendent revelation (2) when ethics is used as a sub of philosophy, ethical philosophy will include moral philosophy. Morals are not ethics but they both have something in common, that is, they both discuss good and bad issues. The difference is that morals are closer to manners and are applicable in nature, while ethics tend to be more philosophical (3) Solutions to contemporary problems: first, it is necessary to uphold justice as an ethical solution. Second, the need to develop a caring and responsible character. Third, the need for socialization and teaching of moral philosophy from an early age.*

**Keywords:** Moral Philosophy, Way of Salvation, Contemporary Ethical Thought

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### 1. INTRODUCTION

The contemporary world has given birth to a global civilization with its various colors (Köchler, 2015). In general, our current period is often considered positive because of the tremendous progress in material and science and technology. But for some parties, the negative side is also visible and even has a broad impact. One of the negative sides is the weakening of the order of ethical values, both individually and collectively social society. The real form of this ethical crisis is the birth of social ills that are symptomatic globally. For example, increasingly sophisticated crime, abortion, *free sex*, alcoholism and drug use, humanitarian exploitation, and a host of other social

problems. There are at least two value systems that until now continue to compete as solutions. The first is in the name of revelation (religion), and the second, human rationality (philosophy). Genologically, the ethical value system of religion is born from revelation, but the universality of philosophical ethics is present as a witness when religious ethics are institutionalized. Therefore, in Islamic discourse the term moral philosophy is not disputed. In the early 2000s, John Naisbit, signaled that the rapid global flow would give birth to *a counter trend* that tended to oppose the global homogeneity in which the value system was contained. The world will yearn for a primordial value order derived from religion, art, literature and philosophy (Sholeh, 2016). This moral issue has received major attention in Islamic teachings, because of how important morals are. One of the duties of the Holy Prophet Muhammad (peace be upon him) was to improve human morals so that people have good behavior in living life in the world. There are still many people who are still experiencing a moral crisis, this can be seen from the many cases committed by some people published in print and electronic media. The reality of the moral crisis in Indonesia today still seems very concerning. Dishonesty appears everywhere, criminal behavior and inhumane treatment are reported almost every day in the mass media (Damayanti et al., 2022).

Philosophers argue that with reason and morals man becomes good, therefore they write books that can lead people to noble morals and save them from destruction. Now there are people who are wise in terms of science, they are very proficient in the scientific field, but do not have good morals. What is science without noble morals? Of course, what is expected is that the higher a person's knowledge, the better his morals will be (Mardjudo, 2005).

Naisbit indicates that the rapid global flow will give birth to *a counter trend* that tends to oppose the global homogeneity in which the value system is contained (Naisbit, 1991). The world will yearn for a primordial value order derived from religion, art, literature and philosophy. Therefore, the presence of this paper is to answer how the position and response of moral philosophy to contemporary ethical thinking (Damayanti et al., 2022). Moral growth and development can never be separated from the reality of ethical concepts that exist outside Islam and the original contents of Islamic teachings. The concept of ethics outside Islam must be recognized for its existence, namely the existence of philosophy with one of its branches, ethics that were born long before

moral institutions were established. While the content of moral originality is the teachings of the Qur'an and the Sunnah of the prophet.

## **2. METHODS**

The type of research used in this study is qualitative research. This research uses a literature study approach method because it collects data from books, journals, the internet, or other written literature as a basis for writing. Literature study becomes a method of collecting data by searching for information through books and other literature that aims to compile theories.

## **3. RESULT AND DISCUSSION**

Morals are one of the factors that determine the ups and downs of a person, nation and state (Mawardi et al., 2021). To develop a full picture of moral decision-making, moral development and moral behaviour it is necessary to understand (Garrigan et al., 2018). While in terms, quoting al-Ghazali's opinion morals are, "Khuluk (morals) is a trait embedded in the soul from which actions are born easily and easily without the need for thought and consideration. In harmony with him was Ahmad Amin, he defined the morals of the fruits of his research. Morals, ethics in Islam according to Ibnu Miskawaih is 'The state of a person's soul that encourages him to carry out actions without considering the mind (Mahmud, 2020). Another statement was revealed by Soegarda that morality is ethics, character, decency and good behavior which is the result of the right attitude of the soul towards His Khaliq and towards fellow human beings.

Ontologically and axiologically morals and ethics are the same, because ontologically the object of study is the good and bad problems of human behavior, while axiologically both are talking about how to form virtuous human attitudes and behavior. But as a branch of philosophy, ethics only departs from the mind, while morality comes from the teachings of Allah and His apostles. Therein lies the difference between the two.

The word *akhlaq* from the point of etymology is the plural form of *khuluq*. In al-Munjid's dictionary the word *khuluq* means ethics, temperament, behavior or character. In *Dairat al-Ma'arif*, the word morals is interpreted as an educated human nature.

Terminologically, what is meant by morals according to Ahmad Amin is the habit of will. Meanwhile, according to al-Ghazali, morality is a trait embedded in the soul that causes various actions easily without consideration. Another statement was revealed by Soegarda that morality is ethics, character, decency and good behavior which is the result of the right attitude of the soul towards His Khaliq and towards fellow human beings. From some of the terminology above, it can be analyzed that morals include two things (Musayyidi & Rudi, 2020):

1. Morals are expressions (*outers*) of behavior that have a content of virtue in the form of both words and deeds.
2. The encouragement of the image of the soul (*iner*) that is motivative to give birth to actions that are expressed outside.

Some argue that ethics are the same as morals. The similarity does exist, because both discuss the good and bad issues of human behavior. The goal of ethics in the view of human philosophy is to obtain the same ideal for all human beings at all times and places regarding the measure of good and bad behavior as far as the human mind can know (Isfaroh, 2022). However, in achieving that goal, ethics has difficulties, because each group in the world views on good and bad have different measures and relative nature, each group has its own conception. Moral philosophy is a theory or philosophy that studies the overall values, norms, and moral rules that a person or community group holds in regulating their behavior (Hansson, 2023).

The philosophy of morality according to Muhammad Abduh talks about good and bad behavior (Yilmaz, 2022). Man is said to be good in character if he wants to try to devote all his attention to efforts to realize the purpose of creating man himself, while human morals are said to be bad if he cannot avoid himself from obstacles that hinder the achievement of the purpose of creating man. The morality comes from the Qur'an, hadith, and the atsar of companions and tabi'in. Moral philosophy is how the existence and nature of morals in human life. The moral problem, is not just a term known in Islamic teachings through information from the Qur'an, hadith and scholars, but more than that the term moral always exists and actual. Why is that, because it is very closely related to all aspects that surround human activity, whether it is related to fellow beings, from the past to the present, or from classical times to modern times. According to Madkur that the Islamic version of moral philosophy seeks to combine revelation and

reason, between aqidah and wisdom, between religion and philosophy; and seeks to explain to man that (1) revelation does not contradict reason; (2) the creed if illuminated with the rays of philosophy will dwell in the soul and will be firm before the adversary; (3) Religion, if it relies on philosophy, becomes a philosopher, just as philosophy becomes religious.

### **3.1 Understanding the Philosophy of Ethics**

The term Ethics itself comes from the French word *Etiquete*, which means good social relations between humans or rules/provisions that determine good behavior in relationships with other people (Hudiarini, 2017). There is also the word *moral* from Latin which means the same as ethics. In terms of ethics has three meanings: first, the values and moral norms that become the guide for a person or a group in regulating their behavior. Ethics can influence personality and impact integrity (Sarjana & Khayati, 2017). This meaning can be called a value system. For example, Protestant ethics, Islamic ethics, Indoan ethics. Second, ethics means a collection of principles or moral values (codes of ethics). For example, the code of medical ethics, the code of ethics of researchers, and others. Third, ethics means the science of good or bad. Ethics becomes a science when ethical possibilities become the subject of reflection for a systematic and methodical study. Here it means the same as moral philosophy. The object of discussion is all forms of human actions arising from people doing what they do, related to good and bad consciously.

The scope of morality is the same as the scope of Islam itself, especially with regard to patterns of relationships. *Akhlak diniah* (religion/Islam) covers various aspects, starting from morality towards Allah. Quraish Shihab says that the point of moral departure against Allah is the recognition and realization that there is no God but Allah. He has very noble commendable qualities, let alone humans, even angels will not be able to reach him (Nata, 2014). This morality towards Allah aims to build a closer relationship with Allah Almighty, so that Allah is felt to always be present and supervise all forms and behaviors of human actions (Taufiqur Rahman, 2019). The scope of the discussion of moral science is to discuss all aspects of human life and actions, both individual (individual) or collective (group), which then determines the

criteria whether the action is classified as a good or bad action.

The discussion of the scope of morality according to Ibn Miskawaih in the book *Tahdzib al-Akhlaq* is classified into three parts, namely (Ramli & Zamzami, 2022):

#### 1. Morality to Allah

There are three kinds of worship to Allah: first, the obligation to worship physically, namely by praying, fasting, and trying to get a noble position in order to be close to Allah SWT. Second, the obligation of the soul, by believing correctly about the oneness of Allah SWT., praising and always glorifying Him, pondering and thanking for all His gifts, and always deepening this knowledge so that there will be a sense of laughter to Him. Third, obligations towards Him when interacting socially, such as when meeting and so on. So, it is the knowledge of the oneness of God that will be the basis or foundation in the further moral development of children.

#### 2. Morality towards oneself

Behavior towards oneself is by meeting all one's own needs, respecting, loving, and taking care of oneself as well as possible. Ibn Miskawaih explained that having good morals with oneself is by maintaining both physical and spiritual health.

#### 3. Morality to fellow human beings

Relationships between human beings should glorify each other by being fair when deciding things and so on. Islam has given many examples of beautiful deeds when done together. Islam encourages people to gather in mosques five times a day for congregational prayers. It is all recommended in order to meet each other, so that it will give birth to love and there will be unity.

### 4. DISCUSSION

#### 4.1 Moral Philosophy's Response to Contemporary Ethical Thought

The response of moral philosophy to contemporary ethical thinking is that moral studies and ethics have similar goals but have differences in terms of defining their goals (Damayanti et al., 2022). Ethics as part of philosophy bases its theory on relative logic whereas moral philosophy bases it on transcendent revelation. It must be admitted that historically, ethical philosophy was born before moral discourse. Unfortunately, this study of moral philosophy was not followed up by subsequent Muslim scientists. In contrast to Western ethical philosophy that dominates modern civilization today.

However, there are some comparisons between moral philosophy and contemporary ethical philosophy in some studies.

The goal of ethics in the philosophical view seems to revolve around obtaining equality for all people without the limitations of space and time and the measure of good and bad with the approach of reason alone. While the pattern of life and worship taught by Islam is solely dedicated to Allah. From this point we can understand that the ethical problem of his philosophy never finds common ground. This happens because of differences in viewpoints and ethical measures themselves. In moral philosophy, human nature is measured in terms of its function and position.

Even Ibn Maskawih complemented it with his anatomical existential structure. In an effort to establish the perfection of good morals Ibn Miskawaih, al-Ghazali and al-Mawardi emphasized the process of education through reason, soul, and religion. Although in a different emphasis (Ibn Maskawaih is socially rational, al-Gazali is monolithic Sufistic while al-Mawardi is socially religious rational with alnasyah theory). This would be in stark contrast to the philosophy of the western West which denies religious entities. Moral philosophy in the realm of religious ethics is a combination of Qur'anic views of morality, theological concepts, philosophical categories and Sufistic aromas. That's why when faced face *to face* there will be three things: First,

1. Moral philosophy accepts the concept of ethical philosophy.

Both can be equated in terms of moral concepts in order to distinguish between good and bad.

2. Moral philosophy corrects the concept of ethical philosophy.

In terms of sources, moral philosophy is a teaching that requires trust and devotion. While ethics is not a belief that requires devotion, moral philosophy also provides corrections to schools in ethical philosophy as well as providing solutions to Islamic religious ethics. Like when moral philosophy corrects the flow of hedonism with the teachings of qona'ah. Or John Stuart Mill's school of utilitarianism, which tends to sacrifice small people and minority groups. While in moral philosophy know the principle of al-'is (*justice*).

3. Moral philosophy complements the concept of ethical philosophy.

In moral philosophy discourse, two types of nature are taught, the world and the

hereafter, while in ethical philosophy only the mortal realm is taught. When Emile Durkheim or Freud declared that religion was an illusion, it meant that there was no belief in the Unseen.. Moral philosophy complements the discourse of ethical philosophy that the source of knowledge is not only reason, but also revelation and intuition. Islamic moral philosophy does not reject the rationality of reason, but complements it with the instrument of revelation. Ethics as something that cannot be separated in human life, one of which is Immanuel Kant's Ethics (Achmad, 2022). As found in the philosophy of Mulla Shadra which states that the source of knowledge is: burhan (reason), 'irfan (intuition) and Qur'an (revelation)

#### 4.2 Ethics in Islamic Thought; towards Moral Philosophy

Since the birth of religion on the surface of the earth, various social ills have been its main work (Salleh et al., 2020). No less secular country than the United States recognizes this reality. When various ethical problems arose in 1996. America organized a joint campaign involving Abraham Religion leaders (Jews, Christians and Muslims). In Islam, the discourse of Islamic science, the concept of morality is a teaching that terminological produces various values for Muslims to carry out. Philosophically and applicatively, the Qur'an and Hadith are the main sources of retrieval. Both are the highest legal products that guide good and bad. The Qur'an explicitly contains many verses with moral connotations (Departemen Agama, 2015):

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Means:

Do not approach the property of an orphan, except in the best (way) (by developing it) until he grows up and fulfill the promise (because indeed the promise will be held accountable).

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Means:

O believers, stay away from many prejudices! In fact, some prejudices are sins. Do not find fault with others and do not let any of you gossip about others. Does any of you like to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Indeed, Allah is Most Accepting of Repentance, Most Merciful (Departemen Agama,



2015).

The above verses and hadiths are evidence of moral or ethical terms in the two sources of Islamic teaching. The subject of this study is human behavior from the point of view of good and bad. Both in a personal, communal capacity, both towards God and fellow creatures. In general, moral teachings in the Qur'an and Sunnah are divided into: Akhlak mahmudah (praiseworthy): honest, forgiving, wise, obedient and others. There are also other terms used, namely madzmumah (despicable) morals: selfish, miserly, lying, persecuting, betrayal and others. Talking about morals cannot be separated from philosophical discourse. Because when ethics is used as a sub-philosophy then the philosophy of ethics will include moral philosophy. Morals are not ethics but both have something in common, namely both discussing good and bad issues (Richards, 2023). The difference is, morals are closer to ethics and are applicative, while ethics tend to be more philosophical.

#### 4.3 Solutions to Contemporary Problems

First, it is necessary to uphold justice as an akhlaqi (ethical) solution. Islam teaches its people to be just. Treat all circles proportionately to those we hate (Q.S. Al-Maidah/5:8) (Departemen Agama, 2015).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ  
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Means:

"O believers, be those who always establish (the truth) for the sake of Allah, bearing witness justly. And let not your hatred of a people drive you to be unjust. Be fair, because justice is closer to piety. And be fearful of Allah, verily Allah knows what you do".

This teaching will erode the spirit of primordialism and narrow fanaticism. This spirit is in line with the flow of universalism in the school of ethics. While in moral philosophy we are reminded of Ibn Bajah about the theory of motivation that distinguishes humans and animals. So the politics of revenge of 'terrorists' and 'anti-terrorists' has no place from this point of view. The policies of leaders also play an important role in the creation of this just order. Al-Mawardi emphasized the element of

the Imamate and the leader's obedience to Qawaid Millah in this regard. Even al-Farabi added the humanitarian and philosophical character that a head of state must also have.

Second, the need to develop caring and responsible morals. Caring morals are needed to save others from losses. Mahmudah morality as a religious ethic encourages much of this behavior in the Qur'an, for example telling to care for the suffering of others with the prohibition of bakhil.

This is the essence of Ibn Maskawaih's nazhar al-awsath theory, Concern can also be applied to ecological problems in the discourse of contemporary ethical problems above. Moral philosophy quotes a lot from the Qur'an and the Sunnah. As for the attitude of responsibility, Hans Jonas stated the need for ethics to face the great damage that can be brought about by the technocratic attitude of science. This responsibility is raised through caring for our children and grandchildren for future generations. Especially in moral discourse, responsibility is not only on the *real* but also on the transcendent, divine. This is the advantage of morality over ethics. Al-Mawardi in *Aal-dunya wa al-din* addresses three main issues: worldly morality, ukhrawi morality and individual morality. In management, for example, our responsibility is not just to our individuals. But also for our children and grandchildren even before God who gave it. As with corruption, it is impossible for a Muslim with an awareness of moral philosophy.

Third, the need for socialization and teaching moral philosophy from an early age. Reflecting on the psychological theory of Erich Fromm, that the potential to become a sheep or a wolf is in every child. In Islam every child is born in a state of fitrah. So the teaching of moral values finds its momentum early on to be taught, so that it becomes a trained habit. That way morals are no longer philosophical but become something that is embedded and produces spontaneous actions. As intended by Al-Ghazali and Ibn Maskawih.

## CONCLUSION

The contemporary world has given birth to a global civilization with its various colors. In general, our current period is often considered positive because of the tremendous progress in material and science and technology. But for some parties, the negative side is also visible and even has a broad impact. One of the negative sides is

the weakening of the order of ethical values, both individually and collectively social society. The real form of this ethical crisis is the birth of social ills that are symptomatic globally. For example, increasingly sophisticated crime, abortion, *free sex*, alcoholism and drug use, humanitarian exploitation, and a host of other social problems. There are at least two value systems that until now continue to compete as solutions. The first is in the name of revelation (religion), and the second, human rationality (philosophy). Genologically, the ethical value system of religion is born from revelation, but the universality of philosophical ethics is present as a witness when religious ethics are institutionalized.

Moral philosophy has stalled its study in modern terms. In contrast to contemporary ethical thinking which is ubiquitously enforced. From the findings in the discussion, the results of this paper imply for Muslims to make moral philosophy an alternative to the development of contemporary ethics, both in the function of accepting, correcting and complementing contemporary ethics. At the theoretical and practical levels, moral philosophy must be deepened in an effort to respond to various phenomena of contemporary thought.

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